

The AMERICAN FRIEND

October 22, 1953



Over 250 Young Friends from many different Yearly Meetings attended the American Young Friends Conference held at Guilford. Gathered here informally are Byron Branson (North Carolina), Stuart Starr (Canada), Hal Anderson (Kansas), seated, with Sam Humes (Baltimore) and Joanne Volaw (California), standing. (See pages 329-330.)

THROUGH OTHERS' EYES

REPORTS FROM
FOREIGN YOUNG FRIENDS

It Happened Here

By Kermit Eby

Two Quaker Experiments

Study Tour and Avon Institute

The Recovery of Family Life

Review of the Truebloods' Book

As We Leave for Africa

An Editorial

IN OUR NEXT ISSUE: NEWS FROM AFRICA

WM. C. DENNIS
610 W. MAIN ST.
RICHMOND, INDIANA

1-1-54

Our Last Chance

By Freda and Alta Hoyt

A year ago or more, we sent in an article to *The American Friend* making a plea for Friends in America to meet the call of the African Friends for a High School in the Friends Africa area.

The Government has offered to pay the cost of the needed buildings and the salaries for the needed staff if Friends would meet the challenge. It will take \$10,000 a year more than the Government offers to support this school and the needed teachers. The Board had to turn down this liberal offer to Friends. (Ed. Note. The Mission Board has recently pledged to support a Senior Secondary School in Kenya, reversing its earlier decision.) We have been getting letters from the Africans about this decision, and the Christian leaders are very concerned because the rank and file of the Friends constituency (many of them are not strong Christians yet and some make no profession) are complaining bitterly that the Friends of America are letting them down. Their view point runs like this: "Do the Friends in America want to hold up our education, take us just so far with Christian education and then leave us?" Our missionaries on the field are having to meet this criticism, and they get the blame to the degree that very hard words have been said to them, sometimes almost threats. The missionaries feel as bad about this as the Africans do, and are not to blame at all, but we here in America are.

We felt last year that to fail to sponsor this plea for higher education among our people in Kenya would be a calamity more serious than our Board or Friends realized. We have not been able to give it up and have prayed week after week that some way would be opened up so that even yet that High School could be under Friends control.

The Government in Kenya is loath

to have any other agency sponsor this school, as they have great confidence in Friends educational system, and are especially appreciative of the Christian tone in our schools. They have given Friends another chance by delaying the time for another agency to take over the school until October 30.

Here is our last chance, Friends of the Five Years Meeting. We can easily meet that need if we are dedicated to God and His work—not only our hearts and our bodies, but also our money. Cannot Friends everywhere wake up and take on this extra expense, which will mean the Christian education of thousands of our young people in future years of service?

* * * *

Ed. Note: At a recent meeting of the American Friends Board of Missions, a pledge to undertake a Senior Secondary School in Kenya was given. Errol Elliott and Charles Lampman are even now conferring with Government officials in Kenya, assuring them of our good faith. We print this letter as one of many letters we have received, encouraging Friends to renew interest in Kenya, to undertake the school. In a number of Yearly Meetings meeting this summer, the African situation has been given great concern, and financial support pledged. This is not a problem and an expense for the Mission Board—it concerns the entire Five Years Meeting of Friends, since East Africa Yearly Meeting is an integral part of our body. It concerns all Friends who hold the turmoil in Africa in their hearts.

An Appreciation of John Woolman

It is interesting to note the comments of non-Friends on matters Quakerly. In a recent issue of THE CHRISTIAN EVANGELIST, the Disciples of Christ weekly, Frederick D. Kershner's regular page of comments noted these facts and opinions about John Woolman.

The literary pundits of the CBS chose as their Easter Day discussion topic the diary of John Woolman which was certainly an appropriate book for the occasion. Many years ago we picked up a copy of this famous document, if we recall correctly, in the largest second-hand bookshop in the world, the famous Leary's in the heart of Philadelphia.

John Woolman was a conscientious Quaker who proclaimed his convictions throughout the colonies in spite of the persecutions and hardships which resulted therefrom. The Easter panel brought out a number of interesting anecdotes having to do with his life and missionary labors but did not, of course, do full justice either to the man or to his book.

Woolman, like all sincere Quakers, believed in living out his principles. He wore a white hat because he wanted to have no part in the kind of treatment which the dye workers received in England at that time. As a consequence when he traveled in the southern American states he found that his headgear made him embarrassingly conspicuous everywhere he went which was exactly the opposite effect which he wished to produce upon the people. He refused to be entertained in the states which held slaves at that time in order to protest against this iniquity, as he saw it. As a consequence some of the hospitable people who wanted to entertain their minister were made indignant when he insisted upon paying for his meals and entertainment.

There are a few journals which every well-informed person should keep on a shelf near his elbow. Among them we would certainly list the diaries of George Fox and John Wesley, the *Confessions* of Jean Jacques Rousseau and, along with many others, the travel diary of John Woolman.

Frederick D. Kershner

Prayer must not come from the roof of the mouth but from the roots of the heart.

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Editorials *

As We Leave for Africa

Though this is being written in Richmond just before our departure for Africa, Jordan and other areas, it will be read after we have been in the Africa mission for two weeks. Such is the flight of man—thirty-six hours from New York to Nairobi, and such is the extended time required for accommodation to our deadline. The first report in the following issue of this journal will be written from Africa one week after our arrival there.

It is too early to write about Africa and her problems, but it is not too early to think and pray earnestly about the preparation of mind and spirit for what we are about to do. There are not just two men going, there are 160,000 Friends or more involved and there is a large percentage of that number which travels in spirit with this delegation. Let us all prepare not only for this visit but also for the consequences in the months and years ahead. We have doubtless come to a turn in the road—a sharp turn upward to a new level. We see it now as a problem, but we must re-view it as an opportunity.

What is *really* happening everywhere in the troubled areas of earth? Is it not that man is coming into his own—his true heritage of a free man under God? When we try to do something about it we should not assume that it is *our* task, that by the flexing of our “muscles” and by grim determination we shall turn the tide toward a better world. First of all we must recognize that God is at work, that a mighty heaven is stirring, that it is our business to try to understand and follow the will *and the ways of God*.

Even the wrong that men do is often their unintelligent response to a divine disturbance of the spirits. There is the whisper of a better life in their souls, a call to fulfill their deep aspirations, but a lack of understanding *as to how* men come into their full rights and responsibilities. In desperation they take to short-cuts, but there are no short-cuts toward the Kingdom of God. These failures are true of both the “haves” and the “have-nots,” the men on top of the heap and those underneath who struggle to free themselves. These twain sin against each other greatly, but chiefly against the principles of wholesome change, and the greater sin is likely to be that of those at the top, for they are the ones who have the greater power to resolve the problems.

Our first preparation of spirit must be the desire and the determination to understand. We must go as learners. There is no point in blaming someone for the predicament in Africa, though responsibility at this point in our history must be assessed and assigned. We cannot escape that duty. The Africans, the British government, all mission stations, the white

settlers, the traders—all these and others are involved. To be involved is to be responsible. Our missionaries understand better than do we at home. *As Friends supporting a mission station we want to understand our responsibility and accept it.*

Is a Christian Mission at the “top of the pile”? In terms of certain kinds of privileges, standard of living, etc., we cannot help being there in some degree. We cannot retract our personal history and consequent privileges completely. What we try to do is enter with understanding, cooperation and fellowship the life of all peoples with whom we serve. We try to make our work a *fellowship with* rather than a *service to* other peoples.

There is a peculiar opportunity that a Christian mission has, whereby the attempt to understand penetrates all groups involved, whether they are the nationals of a country or the ruling group of another race. There are common spiritual needs, and in large measure a common destiny in which each group requires the welfare of all. No other body should be better prepared to understand that abiding fact in the midst of change than does a Christian mission. What this may mean in the case of Kenya we have yet to see.

Let us be thankful for the fifty years of opportunity in Africa to which we have responded and to the many devoted Christian missionaries who have responded and are still responding today. Love’s labor is never lost. We are on a road that does not end. It turns upward toward a new level, but it is the same road, and the same Christ is with us. If greater days lie ahead of us, it is because great days also lie behind.

God has called us to his hour, and when he calls we must try to understand and follow!

On Great Words IV — Meaning

It is probably not an overstatement to say that the greatest question that man asks is this, *why?* He can eventually give an answer to *what? how? where? when?* The scientific method will take him a long way in answering these questions. It will even take him part way in answering *why*, but there comes a point in the quest where faith takes over and he does not live by “proof” except the real *proof* of experience.

It is this *why-ness* of life that finally gives the reason for living. It places purpose at the heart of existence and gives one a sense of *something-worth-living-for*. Without it life would be only a series of experiences, a daily grind, like the turning of a machine, and the zest for living would go. We must have a sense of going somewhere and be convinced that it is *worth* the effort.

How can one sense a meaning in life except he has

faith in the very universe that gave him birth? How can he believe in the fulfillment of his life unless he has faith in Someone greater than himself and in a purpose greater than his own dreams.

To answer seriously the *why* of life is to be driven

either to utter despair or to God and, for the Christian, to Christ who could say, "For this *purpose* came I into the world." He knew *why* he was here and through him we can find why *we* are here.

E. T. E.

IT HAPPENED HERE

By Kermit Eby

Friends are increasingly concerned these days about civil liberties, freedom of speech and thought, and the darkening shadows of fear. One of the most interesting statements on the "investigations" aspect of this problem that we have read is Kermit Eby's "It Happened Here." Kermit Eby, well-known Brethren teacher and speaker, is Professor of Social Sciences at the University of Chicago. Following is the first of a two-part abridgement of his statement.

ON A humid Wednesday afternoon last summer, a man appeared in my office and, doffing his hat, which was that of a deputy marshall, he laid before me a long piece of paper, a subpoena to appear before the Jenner sub-committee of the Internal Commission of the Judiciary of the Senate of the United States.

Then started coming in my colleagues and students, friends and well-wishers, a long thin line of people, all of them bent on congratulating me. "But we are so glad it is you," they said. "You will speak for us." I wondered, as they talked to me, if they knew the fear I felt.

Not to know, that is the most terrible thing of all. I knew, when I thought about it, of the possibilities of the smear. But as subtly corroding as is the smear, it is not the most devastating aspect of being dragged upon a platform and forced to swear to things which are perfectly obvious to you, and to everyone who knows you. No one should have to defend his life under such circumstances. If the living of the life is not defense enough, then no defense should be rendered at all. Such a situation reversed the whole stated policy of Anglo-Saxon common law. In other words, to defend myself upon such terms meant that I was guilty until I proved myself innocent!

But how, I asked myself, could I prove my innocence. Frankly, I did not even know the charge. And what could be done if, on Jenner's terms, I proved myself unworthy? A complex of small questions tortured me. How do you explain your own quotes, pulled out of context? To whom did you give the five dollars? And deeper still: what are the values upon which you stand, what are the traditions which

you would uphold against the inquisitors?

It was under these pressures that I prepared my statement before the committee. The statement read in part:

I became a member of the Brethren church at the age of 13. I have been a minister since 1927. Out of my heritage, and because of my concern, I have been continuously interested in the peace program of the church, of which, Mr. Chairman, you are well aware . . . this concern, as the Quakers say, moved me from Northern Indiana into the world. It took me to the Orient with the Quakers in 1933; it involved me in the struggle for unions and representation among workers; it brought me into continuous support of suppressed individuals and minorities.

Stating it as simply as I know how, I am now, as I always have been, a Brethren pietist, who believes that we all are sons of God, and that there is some dignity in that. I have no apology for this belief . . . I am not, nor have I ever been, a member of the Communist Party. I have never even been solicited for membership in the Communist Party, nor have I ever knowingly offered my services to Communists, either individually or collectively. It is perfectly apparent why this is so. It is because I grew up in a rural Brethren Indiana community. My values were so clearly formed by the time I met people outside of my Brethren world, that it was obvious to anyone that my mind was my own.

It seems to me that my life is an open one. My students and those who work with me understand that I have been consistently anti-totalitarian—anti-totalitarian since I knew what it meant to be so. In the course of the defense of this position, I have defended many with whom I have been in disagreement, because I believe that our society can only survive if we affirm our individual freedoms. To me, it has never been enough just to be anti-Communist. It is necessary for us to translate our democratic ideas into action.

Since it is the stated purpose of this committee to expose Communist subversion, it is inconsistent under the circumstances for me to appear before the Committee in closed sessions. My record is open: my writings are available to anyone who wishes to examine them.

In conclusion, I have never been afraid to face the world. I am not now. I insist upon a public hearing.

Following the deliverance of these statements, the committeemen seemed upset. They were not aware of these things, they told me, and because they were now aware, they would ask me no more questions. Before the investigation, it seemed to me, they had seemed uncertain of who I actually

was. Now they were reassured, evidently. I asked them politely whether they had had sufficient reason to call me upon the platform in the first place. To this they gave no answer, and I returned to my home.

I, and several of my colleagues who had together demanded a public hearing, were denied it. I learned later from the newspapers that the reason these colleagues and myself had been forced to give testimony was because we had been keeping bad company.

Now it had been my contention all along that the company I keep is my own business: not Jenner's, Velde's nor yet Joseph McCarthy's. I have friends in the N.A.M. and in the expelled left-wing of the C.I.O. Noel Sargent of the N.A.M., and Harry Bridges are both welcome in my home, and both for the same reasons: they are interesting, and they teach me a great deal.

Which does not mean that I intend to join either the Longshoremen or the National Association of Manufacturers. Odd, isn't it, that Foster Dulles could associate with Alger Hiss, and not be subverted, but that others cannot? Odd, too, that we think we can attempt to negotiate peace with Communists? Or is it that we sincerely expect to negotiate with Vishinsky only when he stops being a Communist?

It is certainly true that I have gone to meetings where Communists were present; and my name has probably appeared on a few letterheads with those of Communists. I do not know of any better way of getting acquainted with, nor arguing with, Communists. In a sense, I do not know of any better way to attempt to save their souls. I wonder why it is that the Communists are always expected to convert me and people like me rather than vice-versa.

Now as I begin to think it over I begin to have the feeling that the soul of Senator Jenner was in as much jeopardy as that of any die-hard Communist. If I were to apply the Christian ethic to Communists, I would also have to apply it to Senator Jenner. There was something very much alike in the political thinking and the psychological orientation of both the investigators and those few actual Communists caught in the investigation.

(To be continued)

Through Others' Eyes . . .

Reports from Foreign Young Friends



The American Young Friends Conference held August 29—September 5 this year at Guilford College drew Young Friends from almost every Yearly Meeting in America, and a number of Young Friends from outside the United States also. The contributions of these foreign Young Friends, both at the Conference and through the areas where ten of them travelled, were many and varied. Looking through their eyes, American Friends could see themselves more clearly. Pictured here are Young Friends and friends of Friends from outside the U. S. gathered in front of the Meetinghouse at Guilford College during the Conference.

Left to right (regardless of position on steps): Herbert Muma (Canada), Stuart Starr (Canada), Kentaro Nishina (Japan), Glen Keffer (Canada), John Mikael (Jordan), Arthur Chapman (Ireland), Lowell Keffer (Canada), Piet Kruihof (Holland), Brian Murdock (Ireland), Wilfried Goerke (Germany), Evan Vincent (Jamaica), Gisela Schwanke (Germany), Keith Wedmore (England), Christopher Holdsworth (England), Margaret Scaife (England), Betty Braithwaite (England), George Bunney (England), Jillian Dingle (England), Philip Jacob (Ireland), Helga Strube (Germany), Ruth Larson (Germany), May Mansur (Jordan).

Friends who came in contact with any one of the visiting young Friends from abroad this summer were impressed by the sincerity, the interest and the ability of these ambassadors. Among them, they covered some eighteen Yearly Meetings. Their reactions seem to contain the same note—Friends in America need to understand each other and to share their different and distinct gifts. Below we print short statements from five of these young Friends which show, we think, the value of intervisitation to both the visitor and the Friends among whom he goes.

George Bunney
Amersham, Bucks, England

To me, an English visitor to the U.S.A., the first impression is one of vastness, every familiar object of life is either larger in size or number than at home. After a stay of only seven weeks, however, such things appear

to fall into their proper perspective and are not so noticeable.

The generous hospitality that I have met at all times and especially when arriving unexpectedly is something which will always be remembered and for which I am truly thankful.

There is sometimes possibly an uncomfortable feeling that there is too much material prosperity, as compared with other countries, which is not always appreciated. This was often brought home when seeing food taken and often left uneaten.

Wherever I have travelled there has always been a desire on the part of those I met to learn about the thoughts and lives of people at home but too often a real challenge to us all presented by a discussion of unacceptable aspects of life was passed over in a commendation of the acceptable.

The opportunity to stay for a few days in several Friends families has been rewarding in that I have been

able to find out more of the background to Meetings and their problems. Whichever Yearly Meeting or district has been visited, one can see that below the outward differences of worship there is the common goal of the Kingdom of God on earth and that with a greater and more loving understanding of one another, together with a greater personal dedication, we shall do much to accomplish our aim.

Christopher Holdsworth
Leyburn, York, England

My two months' visit among Friends in America has been mostly spent in Kansas and California, and I have not travelled widely enough to have become acquainted with a real cross-section of American Quakerism. Nonetheless, it has been my privilege to visit with Friends whose manner of worship and expression of their faith has been externally different from that of English Quakers. The warmth of the welcome which was given me helped me to experience the common basis of Christian commitment which unites us all, and the eagerness with which Friends have enquired about the life of English Friends has been very humbling.

It has been a moving experience to cross over the divisions and tensions in American Quakerism, and distressing to find how often these have been created by opinions formed on hearsay. On the other hand I have been encouraged by the readiness of many pastoral Meetings to experiment in their worship periods, and by the growing together of the different sections of American Quakerism mainly through the work of the American Friends Service Committee, the Friends World Committee, and especially the Oxford Conference.

My own conception of Quakerism and of the contribution that it has to make to the total Christian witness has been radically changed by my visit. It will be my concern in England to try to share this experience with Friends so that horizons may be widened there. So many opportunities await Christians today that the tragedy of our divisions is even more challenging than we are able to realize with our limited view-points.

Margaret Scaife
York, England

Lying peacefully on deck, completely surrounded by the Atlantic, one feels so far removed from the frantic early morning start at a Vacation Bible School in Pennsylvania. The problem of helping to cope successfully with sometimes as many as 50 or 60

children, in Meetinghouse premises so often unsuited for the purpose, seems a thing of the past, but the warmth of the welcome and the kindness shown to me by Friends as they took me to their homes and Meetings will long remain with me.

As I visited some of the smaller Meetings in Pennsylvania, I was aware of a feeling of isolation and need for encouragement and leadership. Many of the younger Friends had moved away and the older Friends remaining in the area seemed to feel their inadequacy in keeping the Meeting "alive." It is of course impossible to hope for any one answer to these problems, but visits made by Friends amongst members of their own particular Yearly Meeting and amongst members of the wider circle of Yearly Meetings can be a source of encouragement and renewed awakening.

Friends from such areas may be helped, as I was, by visiting a family camp, where the campers coming in many cases from isolated communities were able to meet and discuss, in a leisurely atmosphere, their common problems and difficulties.

(Written on the sea voyage from America to England.)

Philip Jacob
Dublin, Ireland

A psychologist Friend told me that first impressions are strongest, last impressions next strongest, and impressions received between these two the least in strength. In my case I think this is probably true. My first week in the United States was spent with the Senior High group of Indiana Yearly Meeting Young Friends at Quaker Haven Camp. Almost my last week was spent at the American Young Friends Conference at Guilford College, North Carolina. Undoubtedly I shall always remember the tremendous number of young Friends that I met nearly everywhere I visited, and their vitality and possibilities.

Christopher Holdsworth has spoken about the barriers of misunderstanding which exist between Quakers in the States. I have noticed differences, too, amongst Quakers. There will always be some differences, but the importance should be laid not on the differences but on the basic similarities and beliefs of Christianity and Quakerism. Here I think lies the basis of a real understanding, and what better place can be found to lay this foundation than amongst Young Friends—not only in Conferences and Camps and Yearly Meetings, but by the method which we visiting Young Friends found so valuable—intervisitation.

It is too easy for a foreign Young Friend like me to think that we know

all the answers. Obviously that is quite impossible. But even though we have each only covered a small area of American Quakerism (I visited in Indiana, Illinois, Wisconsin and a little in North Carolina and Philadelphia) we have, I think, been able to see you all from rather a different viewpoint. We have seen a body of Friends with a terrific potential power of witness and good, but which seems to be dissipating this power in dozens of different directions instead of gathering all together in the Love of God as one body, the Religious Society of Friends.

Jillian Dingle
London, England

During my seven happy and memorable weeks in America I covered a great deal of ground, mainly in Ohio and Canada. I am grateful to have talked, eaten and slept in so many different homes, though I think that at times both host and visitor would benefit from longer visits in each place. This would aid digestion, both mental and physical (!) and enable one to go deeper than surface conversation, in understanding one another. Traveling with a caravan of Young Friends, as I did most of the time, was very worth-while and great fun.

The "family feeling" was something I found almost everywhere in Meetings, and something we need to cultivate in England. At Barnesville School, camping at Quaker Knoll, Wilmington, Nee-Kan-Nos in Canada, at Ann Arbor and Damascus and at the many cover-dish suppers I loved, the way those of all ages, from the very young upwards, entered into the spirit of things together seemed very good to me. The Quaker community was something quite new to me and I admired the consistency of living, the integration between religion and work which was practiced. I did realize the diverse pulls which people of my own age must sometimes experience between their background and the outside world, but found there was much concern amongst older Friends for this problem. I regretted deeply the lack of acceptance of the Arts as a means of fuller expression of the Glory of God (wherever I found this lack).

In some Meetings it was good to find constructive teaching of Quaker beliefs and testimonies; this should help to increase the sense of personal responsibility which is lacking amongst some of the young people, particularly teen-agers. Often in discussion groups there was an unwillingness to think or express thoughts, partly through fear of appearing different.

It was unfortunate that we spent

only a week in Canada. Meetings in Ontario, with the exception of Toronto, which is alive and growing, are isolated, and need encouragement from stronger groups, particularly through inter-visitation. It would be sad if they were obliged to close down or lose their identity by merging with other sects. I found an abundance of friendliness but a lack of questioning—partly due to absence of contact with others. I am convinced that it is only by feeling ourselves part of a larger group made up of all sorts and conditions of people that we can hope to grow ourselves spiritually. Having felt our ties through basic belief and common fellowship, we can dare to be challenged by new view-points and unexpected approaches.

The Conference at Guilford surely showed the strength that can come from diversity. Here were young Friends from all over America, many of whom I had met in the diverse backgrounds of their own Meetings, mixing together to make a furiously active and concerned whole. (Why not more inter-change of ideas amongst Friends altogether?)

May I say a very hearty "Thank You" to all of you who made this visit possible. I hope that many of us may meet again on one side of the Atlantic.

THE GUILFORD CONFERENCE

The theme of this Young Friends Conference, the fourth since World War II, was *Quaker Witness*. Theodor Benfey of Haverford College, one of the leaders at the Reading Conference of Young Friends held in England last year, gave the keynote address. Other major speakers were Tom Brown, formerly of Earlham College, now of Westtown School; Harold Walker, pastor of University Friends Meeting in Wichita, Kansas; E. Raymond Wilson of the FCNL; Lauren King, professor at Muskingum College and member of Ohio Yearly Meeting (Damascus).

Discussion groups of approximately fifteen members, each led by a young Friend with the aid of research leaders who moved from group to group, and Bible discussion groups were the focal points of Conference thinking. A quiet period for study and numerous "concerns" groups were also important parts of the schedule. Christina Baldwin of Indianapolis was Chairman of the Conference Committee.

Wilmer Stratton, a student at Earlham College, is chairman of the new interim Young Friends Committee (see this journal, page 320, October 8).

Correspondence

Where there is much desire to learn, there of necessity will be much arguing, much writing, many opinions; for opinion in good men is but knowledge in the making.—MILTON.

A PLEA FOR NO FLAGS!

To the Editor:

I have a concern which I desire to put before readers of *The American Friend*.

I believe that Friends should give careful and prayerful thought to the practice of having the national flag on view in the Meetinghouse.

If I understand rightly, it is now necessary to look into the question anew because the recent session of Congress passed a resolution saying that the national flag must have the place of honor if shown with any other flag.

Before giving thought to the use of the national flag in a Meetinghouse, it is almost necessary first to take into account the "Christian flag." To put it bluntly, the "Christian flag" is a subterfuge, a form of self-deception. There is no true authority for its use in a Meetinghouse. Very few persons have ever seen a "Christian flag" other than when it is used in churches as a balance for the national flag. What commonly has taken place has been that in a time of war feeling there has been a suggestion that the national flag be put in a church or Meetinghouse; there has been some feeling that this would be wrong, and the "Christian flag" has been added to ease the congregation's conscience.

There has often been some effort to give the "Christian flag" the "place of honor." Such a distinction is meaningless and arbitrary. Not one person in a hundred knows where the place of honor is, especially since it is different in agreement with whether the flags are put on the pulpit, on the platform, or on the floor. The fact is that if the two flags are shown, they are shown equally; and the meaning is that national feeling and religion—the things the two flags are signs of—are taken as equal in a building given over to a universal God.

These reasons against the use of the "Christian flag" have force for all churches; they are especially true for Friends Meetings, since Friends have taught that any outside object of attention has a tendency to keep the worshiper from turning inward and there finding the true revelation of Divine will.

There are also good and familiar

reasons against displaying the national flag in a Friends Meetinghouse. The Meetinghouse is not just a place for humans to meet; it is a place set apart for the worship of Almighty God. A necessary part of this worship is that the worshiper gives witness to his belief in a world community that is above nations and is bound together by being under one God who is God of all men and all nations. The church by its nature is a world-wide fellowship, and cannot take as true the idea that the nation is sovereign. The church may preach the sovereignty of God, but its message is undermined if the sign of national sovereignty is displayed.

In addition, thoughtful persons of all sorts of religious beliefs are troubled by the many signs that the principle of separation of church and state is in danger, by the many signs of the secularization of our society, and by the growth of strong, centralized and militarized governments in every country, including our own. At this time it is especially important that there be no giving in at the point of the sovereignty of God and conscience—that the emblem of national sovereignty not be displayed where God is sovereign.

Apart from the reasons against using either the national flag or the "Christian flag" in a Friends Meetinghouse, a law requiring that the national flag be put in the place of honor makes the issue completely clear. It is completely unacceptable to display the "Christian flag" as inferior to the national flag; and it clearly does not make sense to display it in a position supposedly superior to that of the national flag when the law of the nation that flag honors forbids this. No other course is right for a Friends Meetinghouse than to take out both flags.

No one should think that the symbolism of the flags is unimportant. The national flag in the Meetinghouse is a silent suggestion that people should not believe too strongly that God should be put first; that there is another allegiance to be weighed; that, after all, "you can't buck the government." And the question of displaying the national flag should be decided on its merits, with no self-deception that putting the "Christian flag" beside it makes it right.

H. Stanton Bailly
Spiceland, Ind.

Ed. Note: An article by Walter D. Cavert entitled "What About the Christian Flag?" in *THE CHRISTIAN CENTURY* for August 5 pertains to this subject.

FRIENDS AND CIVIL LIBERTIES

To the Editor:

As everyone knows, the early followers of George Fox were persecuted by the English government because of their religious beliefs. The Friends did not react to this treatment by persecuting those who disagreed with them, as was the case with some of their contemporaries, notably the Puritans of Boston. The Quaker belief in the equality of all men before the sight of God, because all men were children of God, led them to grant religious toleration to those who were not in agreement with them. The most striking example of this attitude is to be found in the laws of Pennsylvania which William Penn drew up before he set sail on the *Welcome* in 1682.

Quakers not only accepted the principle of religious toleration, but they were soon advocates of the entire list of civil liberties which Whigs were attempting to establish in England late in the seventeenth century, and which were placed into the Bill of Rights which was attached to the Constitution of the United States in 1791. Freedom of speech, freedom of the press, freedom of religion, freedom of assembly, the right of trial by jury, and other rights of the individual have been defended by members of the Religious Society of Friends for centuries.

The present situation in this nation, which finds Americans more worried, sometimes, about their security than their freedom, has meant that civil liberties have been curtailed and attacked in a number of places. It is unwise to become hysterical about these attacks upon our freedom; on the other hand, it is dangerous to become complacent about them.

Some believe it would be profitable for Quakers to make a public statement affirming their dedication to the principle that civil liberties should be maintained and protected. Such a statement, which made it plain that the attitude of Friends grows out of their religious convictions, might have some influence in this time of fear and uncertainty.

Persons who feel a concern to join in drawing up such a statement may contact the Peace Committee of the Five Years Meeting, the American Section of the Friends World Committee for Consultation, or A. Burns Chalmers, at the American Friends Service Committee.

Edwin B. Bronner
Temple University
Philadelphia, Pa.

A BOUQUET

To the Editor:

I like your "Screening the News" (August 27) first rate. How about making it a regular feature? It is a good antidote for the current press.

Augustus W. Benedict

R. F. D. 2
Rome, N. Y.

NEW ZEALAND—NOT AUSTRALIA

To the Editor:

Just to keep the geography accurate—Ruby Dowsett's comprehensive account of the General Meeting held in Auckland (August 27 issue) is a report from New Zealand, not Australia. It is easy to assume that the islands of New Zealand are just off the coast of Australia when in reality they are a distinct commonwealth, separated by 1200 miles of Tasman Sea. Both Australia and New Zealand hold annual General Meetings which have the status of Quarterly Meetings of London Yearly Meeting. Friends will find it interesting to locate the larger New Zealand cities, Auckland, Wellington, Christchurch and Dunedin, then check the distances in Australia between Perth, Adelaide, Melbourne, Sydney and Brisbane as well as Hobart in Tasmania.

Lyra M. Dann

725 N. 29th
Corvallis, Oregon

TEST OF MEMBERSHIP

To the Editor:

I read your editorial, "Test of Membership" in the 9th month 10th issue with special interest. It seems rather censorious for a Monthly Meeting to deny or postpone membership because the applicant cannot honestly say he embraces the traditional Friends peace testimony.

It is doubtful that there is a Friends Meeting in the United States in which all members are pacifists to this extent, and it is well known that not half of the total American membership is pacifist. In view of the large non-pacifist portion of the membership, it seems that making pacifism a test of membership means that we would be practicing a double standard of membership—one for those who already belong and another for those who wish to join.

A Christian pacifist, in the sense the term is ordinarily used, is a person whose conviction about right and wrong prevents him from practicing violence upon other people, or because

Literature in Review

The Recovery of Family Life, by Elton and Pauline Trueblood; Harper and Brothers; 127 pages; \$1.50.

Husband and wife have collaborated in this book to make a case for the recovery of the family as the basic unit of our society. The case begins with an indictment of our present trends in family living. The indictment is carried to conclusion by contrasting the idea of the family in the Judeo-Christian tradition with the Marxist ideal.

The approach to the problem is philosophical. This is not a book of modern psychological findings concerning human relationships in the family. Rather, attention is focused on "what the family ought to be."

The idea of the family in the book, although unstated, follows the Reformation idea of the family. The authority of the father must be recaptured to head off the do-as-you-please concept of personal freedom. The housewife accepts her profession without choice. It is part of the predicament of our society. She performs her task most effectively when she sees her role as part of a whole unit. She serves best through submission and self-discipline.

The authors have undertaken a noble task in describing the "good family." Any such attempt to state the good for society and for persons should be read with the question in mind: whose good is it? This approach in the Biblical sense is the approach of the prophet over against the healing ministry implicit in the Gospels.

There are in the book underlying assumptions about Christianity and human nature. They are in continual conflict. God is righteous but man is

of conscience refuses to participate in war. This is a spiritual or moral quality of individual life and for Friends it is a result of faithful obedience to divine guidance.

However, to admit a person into membership without going into the matter of our peace position is also a mistake. It is rather cruel to accept people into membership to learn later what is expected of them in this respect, especially in case of war.

A more appropriate inquiry concerning applicants for membership is whether or not they earnestly desire divine guidance and strive to order their lives accordingly. If an applicant evidences responsiveness to divine guidance, it then becomes a matter of this guidance and the influence of the

bad. Christianity is a binding oughtness that can be had only to the degree that it is wanted. By the nature of our predicament we by-pass this Christian obedience at our peril. We must "learn to do well what cannot be avoided." Growth comes through a rejection of the self (discipline). Within this context marriage is conceived as a bond and a commitment. The paradox running through the book is how to bring out of reflections with a Calvinist tinge a Quaker optimism.

Critically, the plea in the book is for devotion and commitment to high ideals. Kipling wrote a poem, "If," in which he gave all the conditions for being a man, prefixing each condition with the word "if." Then someone asked a stunning question: "But what if you can't? Then what?" The facts of the "withering family" are true, but what if under the pressures and in spite of your efforts you can't go on with conditions as they are? Then what?

One regrets that the take-off was not stated in terms of developing capacities to love instead of freedom interpreted as discipline. Moral issues, such as divorce, are symptoms of some deeper condition. The troubled soul is not asking what he "ought" to do. He probably knows that all too well. He needs to know the motivations which will make it possible for him to do what he wants or ought to do. Change in persons comes from release within the individual and not from pressures from without. It is the Grace of God that redeems and not the authority of God.

The book is especially recommended reading as a philosophical and prophetic stimulant toward recapturing the family as the basic unit in present society.

David Castle

Meeting providing the spiritual growth to meet the peace testimony and the others as well.

It is reasonable that Friends should like new members to be pacifists, but why pacifism is more important than Friends testimony in other directions is not clear. Furthermore, genuine spiritual development of an individual should produce a sensitive conscience on all phases of human welfare. Friends Meetings should regard themselves as places where spiritual qualities are to be developed, not places to enjoy the benefits of such qualities which were developed in some other religious environment.

Guy Solt

20 S. 12th St.
Philadelphia 7, Pa.

Two Quaker Experiments

A new type of study for the purpose of learning about Quakerism and an experiment in a different type of institute were inaugurated during the past summer, and both may prove to be of considerable importance in American Quakerism. Excerpts from the reports of a participant in the study tour and a member of the Avon Institute are printed below.

THE FIRST QUAKER STUDY TOUR

By ROSS W. ANDERSON

For six weeks this summer the Friends Fellowship Council, through a special scholarship grant, made it possible for six Friends to receive valuable study and travel experience.

The period began with three full days centering at the Five Years Meeting headquarters in Richmond, Indiana. From the warm hospitality and home furnished by the folks at Quaker Hill, Eleanor Zelliot, on the staff of *The American Friend*, piloted the group as well as planned its program. The experience included worship at the First Friends Meeting, conferences with ministers and lay leaders, a visit to outlying Meetinghouses and other spots of historical interest including the Levi Coffin House at Fountain City, week-day worship with the workers and board members of the Central Offices, a look at the A.F.S.C. clothing warehouse and summer work-camp project, and a tour of Earlham College, including the beautiful new Meetinghouse there.

The summer school session at Pendle Hill, Wallingford, Pa., was next on the schedule. Courses covered the prophets, basic Christian beliefs, the religions of China, the Quaker movement, Friends in international affairs, religious education and organization and procedure in the Society of Friends.

Visits away from Pendle Hill were to meetings for worship on First Days, to the John Woolman Memorial at Mt. Holly, to Swarthmore and Haverford Colleges and their special library collections, to 20 S. 12th St., to the clothing warehouse and the Quaker cooperative housing project in Philadelphia, to the Friends Neighborhood Guild and to the two Philadelphia Yearly Meeting-houses, including the Friends Central Bureau and Friends General Conference. There was a trip also to Pennsylvania.

From Pendle Hill the scholarship group went to New York, visiting

Friends work, the United Nations and Quaker House. Elmore and Beth Jackson had the group to tea at Friends House near the U.N. and told of the exciting work they do in bringing foreign personnel to meet in the quiet atmosphere of a home. In Washington, D.C., Ralph Rose gave an account of his work under the Service Committee for racial integration in the nation's capital, and Betty Ann Hershberger, in the absence of Raymond Wilson, gave a comprehensive picture of the work of the Friends Committee on National Legislation.

Those who made up the Study Tour group were Phyllis Rockwell of Iowa Yearly Meeting (Conservative); Beth Prideaux of Pacific Yearly Meeting; Louise Murphy from an unaffiliated Meeting at Cheyenne, Wyoming; Emily Calhoun from the Meeting in Atlanta, Georgia; Fortunato Castillo from the Friends Meeting in Mexico (Five



Three of the members of the Quaker Study Tour discuss plans for their Richmond area study in the parlor at Quaker Hill. Left to right are Ross Anderson, Louise Murphy, Phyllis Rockwell, and Eleanor Zelliot, their Richmond guide.

Years); and Ross Anderson of the Preparative Meeting of Eugene, Oregon, Pacific Yearly Meeting.

To me, the Study Tour has been highly rewarding. I now have an over-all picture of Friends work. I am especially glad to have had the opportunity to learn about the work and testimony of the Friends of the Five Years Meeting. Louise Murphy states: "A summer at Pendle Hill has assured me that Quaker principles can work in a modern world." Beth Prideaux speaks for us all when she says, "After a week of being at home with my family, I can look back on the past six weeks and see the profound change that has taken place in all of us. As a recipient of a Friends Leadership Grant, I have indeed learned a great deal about Quaker projects and the Quaker way of life. But perhaps even more important . . .

I have become a better person, more worthy to be called Friend."

Funds will be provided by the donors for a similar 1954 Study Tour, open to Friends from any Yearly Meeting. Send applications to the American Friends Fellowship Council, 20 S. 12th St., Philadelphia 7, Pa.

THE AVON INSTITUTE

By LUCIA BARBER

In a recent issue of *The American Friend*, Alexander Purdy wrote, "One of the major tragedies of the modern world is the lack of our ability to communicate to one another on the deepest levels of our life." The American Friends Service Committee Institute held at Avon, Connecticut, from June 21-23 was an experiment in this kind of communication.

The New England area is embarrassingly rich in institutes, conferences and college courses in the field of international relations. We were anxious to find a new direction for our Institute. We were deeply interested in finding out more about Friends and how they worked. We realized, when we selected the topic "The Quaker Approach to Contemporary Affairs," we would risk misunderstanding, not only from those who feared we might be trying to spread sectarian propaganda, but from those who felt it presumptuous of us to propose to discuss officially such an undelimited thing as the Quaker approach. These considerations weighed heavily on our minds, but so did our concern that we, as Friends, ought to offer the public in our Institute something which was uniquely and specially our own.

We wanted also to replace the old Institute pattern, in which people came and sat and were lectured at. We decided to have a group of round tables, each continuing through the week, consisting of around fifteen persons under the care of a "clerk." We felt that our clerks should be Quakers who understood and practiced pacifism in their own lives.

To provide balance and to give direction to the Institute, we planned to invite four well-known and weighty Friends, and we particularly sought to have each represent a different point of view. With Stephen Cary as our Dean, and with a Quaker team consisting of Elmore Jackson, A. J. Muste, Ira Reid, Lewis Hoskins and with Cornelius Kruse as an alternate, we succeeded.

We had hoped in the beginning to have no lectures, but we realized we

(Continued on page 334)

On Christian Frontiers

EDITED BY WM. MERTON SCOTT

Peace in Korea?

We join with the parents and sensitive citizens of our country in thankfulness for a truce in Korea which has stopped active fighting there. At the same time, the daily headlines of the newspapers remind us that no real issues have been resolved. The political conference to be held, repatriation of reluctant prisoners of war, foreign troops in Korea, reconstruction of war devastated areas, unification of the country (and on whose terms?)—all remain as complex, even overwhelming problems to haunt the governments and peoples of the world.

Two-way or Roundtable Conference

The issue being discussed in the United Nations as this is written is whether the political conference on Korea shall be a two-way discussion by those belligerents who took part on opposite sides of the table (with Russia taking part if the other side wishes) or whether it shall be a round-table conference, including genuinely neutral countries, i.e., India. The United States is emphatically holding out for the former. Thus, the United States opposed India's taking part and succeeded in preventing such an invitation to India being extended by the United Nations.

Why? Among the possible factors involved are these: (1) Russia's position as a belligerent against the U.N. is made clear if she tacitly confesses to taking part on the side of North Korea and Communist China by aligning herself on their side of a two-way conference. This is one of our moves to discredit the Russian peace-offensive. (2) The U. S. has a tacit agreement with Syngman Rhee, president of South Korea, that we would hold out for a political conference limited to the belligerents. (3) U. S. policy has been to deal with Asian countries one at a time rather than on an area basis, as we have dealt with Western Europe, for example. We would not want such a conference to get into discussing other Asian questions, at this time, such as admission of Red China to the U.N., our relations to the French government in Indo-China, and the economic difficulties of Japan as long as the Chinese mainland is closed to her for trade.

It is my belief that a good case can be made for the American position

but that we made a serious error in allowing ourselves to be put in the position of publicly opposing India. In reality we were opposed to any neutral country, not just India, changing the case against Russia mentioned in Point No. 1 above. We, in appearance, opposed settlement of the broader problems of the "cold war." This fits with Communist propaganda against us which says we don't want to solve the issues of the "cold war" for then we would have no excuse for our continued armament build-up. Obviously, some of the extremists, military and political, in the United States have made it easy for the Communists to persuade people (even some of our friends) that this is true.

The position of the State Department which has not always been made clear to Americans is that of course, the Communists want to discuss the big issues of the "cold war." They want to talk and talk and talk and talk. Discussion is cheap, it may have even great propaganda values. The United States believes that they have an opportunity to make their real intentions clear by dealing with specific problems on which we have been divided since World War II. The Austrian peace treaty is most often mentioned. It is my personal opinion, however, that the Austrian question will not be finally decided until an answer is given to—Germany, rearmed or neutralized.

The same kinds of factors are involved in a Korean settlement. It is unlikely that much progress will be made until the question of Japan rearmed or neutral is decided clearly. The representation of the Chinese people in the United Nations (though not necessarily U.S. recognition of the Peiping government) is another such factor.

Is Negotiation Hopeful?

As has been pointed out by Walter Lippman in the *N. Y. Herald-Tribune*, the announced positions of both sides make real negotiations virtually impossible. Rhee will hold out for removal of Chinese troops from North Korea and unification of Korea *under himself*. The Chinese obviously will not remove their troops and leave Rhee in a dominant military position (even if our troops are removed). These positions cannot be reconciled by any two-sided negotiation.

At some point, it appears necessary

for mediation, third-party judgment and world opinion to help break the deadlock. Can India lead this move? She has herself appeared just as unyielding in the dispute with Pakistan over Kashmir. Yet, she holds a real position of leadership and power in Asia. Can she cleanse herself and carry a weight of moral suasion which no Western nation is, at present, in a position to carry.

These complexities of problems, the interrelatedness of answers and the spiritual implications ought to persuade man of his inadequacy. Though God is not going to rescue us by some magic from a problem of our own making and sinfulness, He will supply us with the resources of spirit and wisdom which make a solution possible. God help us.

Merton Scott

TWO QUAKER EXPERIMENTS

(Continued from page 333)

needed a sort of keynote speech to start with. Our first choice was Henry Cadbury. He came and with great sensitivity spoke to our needs. We had invited Norman Thomas, Chester Bowles, Stuart Morris and Dr. Sujarwo Tjondronegoro to be with us, and we instituted a series of informal teatime talks with them.

By mid-week of the Institute, we realized something exciting and challenging was taking place. The round tables proved of incalculable value. As we realized we no longer had to be on guard against each other, we began to be able to communicate much more honestly and directly than under ordinary conditions. This gradual discovery of others was reflected in the mood of our Meetings for Worship. As the clerks were able to use silence in their meetings to greater advantage, and as the spirit of the Institute developed, the Meetings for Worship grew increasingly meaningful to all, even those who at first were not clear about what went on in the silence.

The Avon Institute was something new for the American Friends Service Committee. Those of us who were privileged to have a part in it came away feeling that we had touched that hidden hunger of which Alexander Purdy wrote: "There is a hidden hunger for communication and men are starving to death spiritually for want of the living bread." We have made only a beginning in one small way, but the Quaker team, the staff, and those young Friends who were round table clerks caught a glimpse at Avon of what Alexander Purdy called "the lost radiance of our faith."

The Sunday School Lesson

By Russell E. Rees

For November 15

Good Stewards of God's Gifts

Psalms 24: 1, Leviticus 25: 13-22

Malachi 3: 7-10, I Cor. 16: 2

Many plans have been suggested for equalizing the good things of the earth. It is interesting to see the plan worked out in Israel to make sure that a few people did not get control of all the land, leaving the poor to suffer. Most authorities agree that the plan was never carried out thoroughly, and so we cannot say that it was completely good or bad. Like many other good things, it was found difficult and not fully tried.

According to the plan, every fiftieth year was to be a year of Jubilee, or the year after seven Sabbatic cycles, and in this year all slaves were to be freed and all mortgaged property was to be returned. No one therefore could get clear title to land, but only title good until the next year of Jubilee. The purchase price was to be based upon the number of years remaining before Jubilee. The word "Jubilee" simply means trumpet or ram's horn, because the year of Jubilee was to be announced by the sounding of trumpets.

It is not this particular plan which is important since it is only one of many tried out in man's history. The important thing is the assumption behind it which is stated in the verse from Psalms 24, "The earth is the Lord's and the fullness thereof." The growth of materialism had gone so far in the time of Malachi, that failure to recognize God's ownership of all, and failure to share the increase of the earth with Him, had become a major sin, according to the prophet.

In the Corinthian letter, Paul calls upon the Christians in Corinth systematically to put aside a portion, based upon what has come to them, for some work of the church, probably in this case as a gift for the poor in Jerusalem.

People who are careless of other relationships and responsibilities are not likely to suddenly become faithful stewards of material things. It can be argued that if one will begin by being faithful in tithes and offerings, he will, as a result, become faithful in other ways. Usually it does not happen that way, but a man who is careful about his own inward life, living close to the mind of Christ in all ways, becomes a good steward of his possessions as well.

The way people give money is a

fairly accurate barometer indicating the spiritual condition of the givers. If we are miserly in giving, grudgingly giving as little as we can, resenting the fact that the Gospel is not free, and wishing that people would not talk about money, then it is pretty sure that our whole spiritual life is shallow and narrow.

Do our motives have anything to do with the value of our gifts? We are urged today to give for various reasons, to escape paying taxes, to fight antagonistic philosophies, even to compete with other religious organizations. But these are not Christian motives, however useful they may be to get the money raised. The true Christian motive arises from the fact that one shares the "mind of Christ," that is, that one loves the purposes of God, and wholeheartedly supports with all his resources the things which make for a Kingdom of God.

Questions:

1. What makes you want to give money to good causes? What kind of appeals move you most?

2. Is it a good thing to give only to causes which have an emotional appeal? Why is regular giving better?

For November 22

Christian Compassion for a Needy World

Matthew 25: 31-46, Mark 1: 1-13

Mark 8: 1-9

Some time ago a widow with three small children was afflicted with polio, and during her sickness was evicted from her home because she could not pay the rent. The set of circumstances was so unusual that when her story appeared in one of the metropolitan papers an immediate response was made on her behalf. To make a long story short, a new home was bought and turned over to her completely free of debt, and she moved in with her small family. Almost \$20,000 was raised without too much trouble.

The story illustrates the compassion people have, once their sense of need is aroused. Doubtless a hundred other cases, equally deserving, received no help at all. But once people see undeserved suffering, they respond to it generously. The great danger in our time is that we insulate ourselves from human need, and so do not allow our compassion to find expression.

Jesus moved among the common people of his day, and saw the great

suffering from disease, poverty, sinfulness. For him, response to suffering by bringing such relief as he was able was the normal expression of religion. The Samaritan had nothing else to recommend him save that he helped a man along the highway.

If Christianity is stripped down to bare essentials what is left? It can do without a temple, a sacrificial system, dietary regulations, rites like circumcision and baptism, elaborate theological framework. But strip it of pity and it just is not Christianity any longer.

The problems of the world have become complicated in our time so that the simple answers of the first Christian century do not seem adequate any more. It is true that we have organized the relief of suffering so that many problems are taken care of by society or by government. But the discovery of human need is still largely a matter of religious discernment. After Christian compassion has found the need, the relief can often be organized on a national basis, and the need met more efficiently. But as shown by the care for the sick, the insane, the criminal and the ignorant, the first movement toward help comes almost always from some group alerted by simple compassion.

Friends Meetings cannot afford the luxury of doing all of their work of compassion through the organized channels, such as the Service Committee and the Mission Board. These are important and deserve our support. But some place, close to the door of the Meeting House is a need which can be found only by our compassion, that we should also be meeting. Twenty thousand Negroes in Africa are important, but so is one Negro who lives a few blocks from our house. Hungry children in Korea merit our help, but so does an unfortunate family in our own town.

By the simple example of ministering to the needs about him, Jesus not only helped a few people, but he stirred up the gift of compassion in men, pointing out that it was related to the compassion of God, and he set in motion a ministry of concern which gathers momentum year by year.

Questions:

1. What is the responsibility of the Church in regard to organized charities, such as Community Chest, etc.?

2. Should the church resent it when government takes over certain work previously done by the church, such as the "relief of widows and orphans"?

Lessons based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life—Far and Near

Friends University alumni topped the goal of \$18,000 by more than two thousand dollars in the latest alumni living endowment campaign.

* * * *

Clyde O. and Lena Watson are serving as supply pastors in the New London Friends Meeting (Indiana). He reports that "our plans did not materialize as we thought they would for our retirement. So I guess we will wear out instead of rusting out."

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The Friends Schools' day conference for teachers and administrators was held at Westtown School on October 12 under the auspices of the Friends Council on Education. Gilbert F. White talked on "Queries for Friends Schools," which were formulated by a committee appraising Friends education.

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Lincoln School held a successful sale for world relief in October with community and foreign work sponsored by the school. They also will use the funds for the purpose of bringing to the school for the year 1954-55 a French student from Provins, College de jeune filles, Lincoln's affiliated school.

* * * *

Robert and Renee Crauder, Friends of the Trenton, New Jersey, Friends Meeting, are now in Beirut, Lebanon, where Robert Crauder serves as a finance officer for UNRWA, working with refugee camps in the Mid-East. The Crauders have recently worked in Burma. Robert Crauder was formerly a New Castle, Indiana, Friend.

* * * *

A. Willard Jones, Principal of the Friends Boys School at Ramallah, Jordan, has accepted the position of Executive Secretary of the Near East Christian Council Committee for Refugee Relief. He and Christina Jones will carry the work of both the school and the Refugee Committee until December 31. A fuller story on the Joneses will appear in a later issue of this journal.

* * * *

A preliminary draft of "Preparing for Membership in a Friends Meeting" has been mimeographed and can be obtained by interested Friends from the Board on Christian Education at 101 S. 8th St. The material outlines a brief study course on Quakerism

for early teen-agers. Harold Smuck, who wrote this draft, and Percy Thomas are now re-editing the material for wide-spread distribution among Friends.

* * * *

A. J. Muste retired as National Secretary of the American Fellowship of Reconciliation (FOR) in September after thirteen years of service. It is hoped that this retirement will make him freer to do more speaking and writing for pacifist causes. The months just ahead will be taken up with the Detroit Conference on the Church and Peace. Replacing A. J. Muste will be John M. Swomley, Jr., present FOR associate secretary.

* * * *

Rachel A. Osborn, for the past four years minister of the Gonic, New Hampshire, Friends Meeting, is leaving there to take up institutional ministry. She will train under the Council for Clinical Training (National Council of Churches) while stationed at Connecticut State Hospital in Middletown the next few months, with the expectation of doing prison work ultimately. She has served as pastor of Friends Meetings in Detroit; Farmland, Ind.; and Denver, Colorado.

* * * *

Eunice Grier, newly-appointed Educational Secretary for Friends work among Indians, and her husband, George Grier, a research psychologist, spent three weeks visiting the Friends Centers at Wyandotte, McCloud, Council House and Hominy in Oklahoma recently. They also visited Friends in the interests of Indian work at Wilmington, Ohio, and Richmond, Indiana, and stopped to see Haskell Institute. The offices of the Associated Executive Committee of Friends on Indian Affairs are now at 304 Arch Street, Philadelphia 6, Pa.

* * * *

As in previous years, a small group of Friends constitutes a Quaker U.N. Team at the meetings of the United Nations General Assembly this fall. The team does not attempt to speak on behalf of the Society of Friends, but confers with governmental delegates and Secretariat members on issues before the Assembly which are of special concern to Friends. Questions on which the Team may try to interpret Friends views are those concerning the post-armistice discussion on Korea and Korean reconstruction, and on disarmament.

Henry J. Cadbury has written the introduction to one of this year's most unusual books, Helen Bryan's *Inside*. Helen Bryan, the Executive Secretary of the Joint Anti-Fascist Refugee Committee was indicted for contempt of Congress when she refused to reveal the list of donors to the Committee's work. She was sentenced to three months at Alderson, W. Va., the federal women's prison. Her book is one of the few forthright descriptions of prison life from the inside, and it is made more valuable by the intelligence and sensitivity of the author.

* * * *

Merton Scott and Leonard Hall of the Friends Central Offices participated in a retreat held at Seabury House, Greenwich, Conn., the last weekend in September. The retreat, sponsored by a department of the National Council of Churches, brought together the social education and action secretaries of the various denominations, with the Christian education secretaries as their guests, to study adult education. Merton Scott went on to New York after the retreat to work for three days with the Quaker team at the United Nations during the current meetings of the General Assembly.

* * * *

An article by Cecil Hinshaw, former President of William Penn College, on "Pacifism on the Campus" appears in the September issue of *Fellowship*. An article by Elton Trueblood entitled "Creative Borrowing" has been reprinted and condensed from *Presbyterian Life* by a British journal, *The World Christian Digest*, September issue. The title refers to the possibilities of adopting what is good in other movements, and Elton Trueblood suggests four Quaker practices—silence, the universal ministry, the occasional separation of men and women, and the devotional use of queries—for adoption by others.

* * * *

Centre Friends Meeting at Greensboro, N. C., held its annual observance of Education Sunday on September 20. The service is dedicated "to the expression of cooperation and goodwill between the families of the community and the more than 100 teachers and leaders who serve our Meeting through the public schools." The Friends Meeting there has long had an interest in education, sponsoring a school from

1797 until it was taken over by the county, and another one after public education was disrupted by the Civil War. Teachers and leaders in the area were invited to this Education Sunday.

* * * *

Paul and Hoi-Poh Montgomery, who were missionaries among the Yows in South China for 12 years (1935-1947), have written that recent reports from Canton encourage them to believe that before too long they will be able to return to South China. It is hoped that Chinese residents in the U.S. to whom the Montgomerys have been teaching English will help finance their educational and medical work with the Yows, aboriginal mountaineers, Paul Montgomery says, much like our American Indians. Paul Montgomery is a member of Chengtu (West China) Monthly Meeting. His wife is a physician. Of their four children, one is in the air force, one a student at Wilmington College, one at Bok Vocational School and the youngest at George School.

* * * *

A strange old clock in the Friends Meetinghouse at Nantucket, Mass., is the subject of a recent Associated Press news release. The clock was built in 1787 by Walter Folger. Soon after his death in 1849 the clock stopped, and remained still through many attempts at repair until mended by Bulova engineer Arthur L. Rawlings this year. The clock was constructed to tell time, the year, and the date of the month, and reproduces with model sun and moon the motions of those heavenly bodies as well. The clock's complex moon mechanism repeats itself only once in each 18½ years. Other scales show the declination of both sun and moon, and others the 12 signs of the zodiac in season. Nantucket Friends meet at this Meetinghouse during July and August for an unaffiliated Meeting for Worship.

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A recent report from A. Stauffer Curry of the National Service Board for Religious Objectors states that conscientious objectors from almost fifty different religious groups are now in civilian service (in place of military service). "Today several thousand men are in the 1-O classification (available for civilian work), while 3,500 are already in the 1-W classification (performing civilian work). They are working in mental hospitals, TB sanatoria, general hospitals, in church projects of domestic welfare and overseas relief, and other activities. They work as attendants, orderlies, maintenance men, firemen, construction workers, migrant labor, wel-



SOME WYANDOTTE FRIENDS

The Friends Center at Wyandotte continues to be a friendly center among Oklahoma Indians under the direction of Ermin Perisho, although Friends have been saddened by the continued illness of Ruth Perisho. Shown here are, to the left, Clifford and Lois Eddy, and, to the right, Beatrice Lankford, with the three Eddy daughters gathered around Ermin Perisho. The Eddys are graduates of Indian Schools and Haskell Institute. Clifford Eddy, a Sioux, is head of the dairy at the school, while Lois Eddy, a Cherokee, is supply matriarch. They are faithful, working members of the Wyandotte Meeting. Beatrice Lankford, a Seneca, is Clerk of Meeting on Ministry and Oversight.

fare workers, medical aides, and in sorting relief clothing, building bombed-out homes, dispensing medicine, and a host of other jobs, both foreign and domestic. . . . There are now over 1,200 approved hospitals, church agencies, and other institutions and programs on the approved list of employing agencies."

* * * *

Anniversary Dinner Meetings in honor of the 10th anniversary of the Friends Committee on National Legislation (FCNL) are being held by Friends in over seventeen cities across the country this fall. Earlier in October, Friends gathered at Farmington, Collins, Poplar Ridge, Glens Falls and Poughkeepsie, New York; Montclair, New Jersey; Goldsboro, High Point and Guilford College, North Carolina, to recognize the ten year period of work in Washington by Raymond Wilson and the F.C.N.L. Future dinner meetings to be held include Wilmington, Ohio (Oct. 23); Chicago, Ill. (Oct. 26); Des Moines, Iowa (Nov. 2); Iowa City, Iowa (Nov. 3); Indianapolis (Nov. 4); Richmond, Ind. (Nov. 5); and meetings not confirmed in New York; Cambridge, Mass.; Hartford, Conn.; and the Philadelphia area. Local Friends in each area interested and active in FCNL work are planning the meetings. Raymond Wilson will be, it is hoped, in attendance at each one.

* * * *

Elmer Brown, former pastor of

Pasadena Meeting in California and now in Korea on behalf of the A.F.S.C., has written the following paragraph from Kunsan, Korea: "One week in this harbor city of 200,000 crowded with 33,000 refugees has helped me to see why Jonathan Rhodes and Friend Wadielove were anxious to have Friends make this the center of their relief and rehabilitation mission. No other private agency is operating here. Only basic feeding needs have been met and this in a not too satisfactory manner. Large groups of mothers and children are concentrated here in a most hopeless condition. The Provincial Hospital has a very useful building, which if repaired and finished would furnish a most unusual opportunity for the medical team to do a fine job of in-service training for Korean personnel. The hospital staff is small. . . . They are eager to have the Quaker team work with them and to learn from them. The sanitary conditions in the hospital itself are the very lowest. Half the patients are on mats on the floor without the proper segregation of communicable diseases. It is encouraging to know that Frank Hunt (English Friend heading up the Friends Service Unit in Korea) felt that he could see some new life and new efforts toward better standards on the part of the staff, from their knowing that the team is on the way and that the personal relationships have been good."

Friendly Fellowship

PORTLAND, INDIANA — Portland Quarterly Meeting convened in September, Vernon Riley, Clerk, presiding. An encouraging Treasurer's report was given. Larry Fisher reported the Junior Yearly Meeting activities. He is the small son of Eugene Fisher, new pastor at Bluffpoint. The meeting accepted with regret the resignation of Joseph Davis as Quarterly Meeting Evangelistic Superintendent because of illness. Harry Brady of Portland was appointed to serve in this position. Susie and Aaron Sprouk were welcomed as guests. Harrison Kester and his family were welcomed as the new pastor of White Oak; and he gave much food for thought in his message.

Nellie Farris

* * * *

WATSEKA, ILLINOIS — On September 1, Mary Hiatt began her fifth year as pastor of the Watseka Friends Meeting. When she came to Watseka, the Friends were looking forward to building a new Meetinghouse. She entered whole-

heartedly into the plans for a new Meetinghouse in which to worship and her interest and counsel have been a source of encouragement to the members of the church and to our friends in the community.

Rachel Watters

* * * *

CHICAGO, ILLINOIS—The opening fall meeting of the Missionary Circle of the U.S.F.W. of Chicago Meeting was held in September at the home of Clara Guthrie in Elmhurst. Among other committees reporting, the Literature Committee reported 24 subscriptions to the *Missionary Advocate*, and the Executive Committee reported 6 bags and 19 boxes of clothing sent to the A.F.S.C. The Fall Sale will be held on November 23. Members of the Missionary Societies from Quaker House and Chicago Meeting were invited to attend a luncheon held on Sept. 16 at the Evanston Meetinghouse, Ellen Robinson, National President speaking. She gave a very interesting and instructive talk on missionary plans, aims and activities. Anne Barre, our delegate to the Lake Geneva School of Missions gave a good report of the program there, in which 15 different denominations were represented with 250 delegates and many visitors.

An interesting talk illustrated with pictures was given by Merlin and Eloise Mather, who have been in Mexico for two years, conducting work for the AFSC. Mexico is a beautiful country, but the people need so much help, and the workers are striving to build better understanding between the Mexicans and the United States. Work campers helped to build houses and churches destroyed in earthquakes and to provide a water supply. They taught about health with medical pictures, and vaccinated a number of people. One project concerned electrification. The Mexicans were amazed that university students were willing to do such work and it promoted a feeling of friendliness.

Emma Hill Hadley

* * * *

CANBERRA, AUSTRALIA—The first "allowed" Friends Meeting for Worship ever held in the Australian Capital Territory gathered on the beautiful spring morning of September 6th in the community recreation hall of the Commonwealth Observatory on Mount Stromlo, 10 miles west of Canberra. Although in recent years the general pattern of new Meetings for spiritual fellowship of "displaced Friends" has become familiar in many parts of the world, some features are apparent which may pose a unique challenge to

this first new group in Australasia in 20 years.

In some respects the Friends whose professional work has recently brought them more or less permanently to this area form a miniature World Conference, including William and Holly Landgren from Queensland, William and Royale Buscombe from Canada and Philadelphia Y.M.'s., Aletta Jackson from South Africa, David and Brigit Hodgkin from Hull, England, Amos and Dorothy Peaslee from New Jersey, and Lister Hopkins from Jamaica Yearly Meeting.

On this occasion we were especially favored by the presence of Dorothy Gregory from Sydney Monthly Meeting, who shared some of her experiences while serving with the Friends Service Council in Shanghai. Since children outnumber the adults, our worship was enriched by their presence during the first half-hour until they were excused to rejoice in the freedom of the hilltop. After dedicating ourselves to the Master's service in opening our fellowship in the future to other seekers, we enjoyed a friendly picnic together.

Visitors to Canberra are cordially invited to join with us in worship at 11 a.m. on the first Sunday of each month at Mount Stromlo, and on the third Sundays at the Australian National University. The correspondents are David Hodgkin, 11 Lansborough St., Griffith, A.C.T., and William Buscombe, Mount Stromlo.

BIRTHS

ALLEE—To Allen and Dorothy Bradley Allee of Bloomington, Indiana, a daughter, Nanci Carole, on August 25.

GUINEY—To Fred and Wanda Booker Guiney of Lafayette, Indiana, a daughter, Pamela Lynn, on September 8.

FARLOW—To Robert and Eunice Farlow of Indianapolis, Indiana, a son, David Kent, on September 12.

MARRIAGES

EDGERTON-WESNER — Muriel Louise Wesner, daughter of Stacy and Ethel Wesner, to Stephen Arthur Edgerton, son of Joe and Elsie Edgerton of Columbiana, Ohio, at Carmel Friends Meeting, Carmel, Indiana, on August 9, after the manner of Friends. They are at home in Philadelphia.

KLEPINGER-FOGLE — Marilyn Fogle, daughter of Ralph and Alice Fogle of West Milton, Ohio, to Winston Klepinger, son of Cleve and Goldie Klepinger of West Milton, in West Milton Friends Meetinghouse on September 12, Francis Clark Brown, pastor of the Meeting, officiating.

SLOCUM-STANFIELD—Christine Stan-

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field, daughter of Jesse A. and Vesta Stanfield of Wilmington, Ohio, to Robert Bigney Slocum, on August 23, at the Wilmington Friends Meetinghouse in a simple open meeting wedding service with Jesse A. Stanfield officiating.

ANNIVERSARY

COFFIN—LeRoy and Verna Heston Coffin celebrated their fiftieth wedding anniversary on September 20 at their home in Des Moines, Iowa. Their two daughters, Berdene Ervin of Des Moines and Maxine Madden of Whitesboro, N. Y., with their families, were with them for the occasion as well as over 200 friends and relatives.

DEATHS

BETTS—Abbie Hoag Betts of Fort Collins, Colorado, on August 27, aged eighty years. She was one of five children born to William and Hannah Hoag. Her early years were spent on a farm near Wauke, Iowa. She was a birthright member of the Society of Friends and for many years had been a valued member of First Friends Meeting in Des Moines, Iowa. As her health permitted she served her Meeting in many places of responsibility. On September 10, 1896 she was united in marriage to William E. Betts, who preceded her in death on March 5, 1937. Surviving are a son, Henry Betts of Des Moines; a daughter, Laura Betts Hurt of Fort Collins, Colorado; a sister, Alice Cook of Wauke, Iowa; four grandchildren and three great-grandchildren.

DeLONG—Mary Robinson DeLong, on April 28, aged eighty-six at Glens Falls, N. Y. She was a birthright Friend, a member of the So. Glens Falls Meeting. She worked unceasingly for her church and community through her lifetime and endeared herself to all who knew her. She is survived by three daughters, Mrs. E. Grant Spicer of Mesa, Arizona, Mrs. Milton Wakely of So. Glens Falls, and Mrs. Gerard W. Terry of Delmar, N. Y.; two sons, A. Herbert and Elwin R. DeLong of Glens Falls; eight grandchildren and one great-grandchild. Funeral services were conducted by Robert Rumsey, pastor of Glens Falls Meeting.

RAIFORD—Edward Francis Raiford, on February 15, at his home in Holland, Virginia. The son of Edward Jackson and Elizabeth Frances Babb Raiford, he was born June 22, 1893 in Southampton County, Virginia. He received his education from Corinth Academy, Westtown Boarding School and Earlham College. His life work began as a teacher at the Box Elder School in Nansemond County, Va. He has also engaged in the mercantile business, served as postmaster at Holland, Va., and just prior to his death was employed as an accountant.

On March 8, 1916, he was married to Lottie Mary Copeland and one daughter and four sons were born to this union; her death occurred on January 21, 1925. On October 29, 1926 he was married to Ethel Juliette Copeland and two daughters were born to them. He was a birthright member of Corinth Meeting but in 1927 he and his family transferred their membership to Som-

erton Monthly Meeting. In 1924 he became clerk of the Virginia Quarterly Meeting and served in this capacity until 1949. He presided as clerk of Baltimore Yearly Meeting from 1949-1952. He was faithful to his Meeting and served as Sunday School teacher, superintendent, trustee, and ministered to the spiritual needs of its members. His counsel was always gladly given to those who sought it, regardless of race or creed. He always had a keen interest in the activities of Young Friends and gave encouragement and support when needed. He took his civic responsibilities seriously and cherished the privilege of giving witness to Friends' testimony of affirmation, rather than taking the oath. Surviving him are his wife, Ethel; a daughter, Ann Raiford Roeske; and three sons, Edward F. Raiford, Jr., James P. Raiford and Graham Raiford.

TRADER—Oscar Trader, on June 27, aged eighty-six. He was a birthright member of Fairmount Friends Meeting in Indiana. He was the son of Robert and Phoebe Ann Wright Trader. In 1902 he accepted Christ at a meeting held by Amos Kenworthy and Alice Lawrence. He entered pastoral work in 1909 and served a number of Meetings in Indiana Yearly Meeting over a period of 38 years. He held over fifty revival services and had visited almost every Quarterly Meeting in Indiana Yearly Meeting. He was a member of the Evangelistic and Extension Board of the Yearly Meeting for sixteen years. He also helped establish the study course for ministers, serving as a member of that committee for a number of years. He had a quiet concern at all times for the younger ministers and did all he could to help them. His wife, Alice Lawrence Trader, who remains critically ill, served with him as pastor of several meetings since their marriage in 1932. One daughter, four grandchildren and ten great-grandchildren remain. Funeral services were

conducted at the Fairmount Friends Meeting by Harry Kreider of Van Wert, Ohio, and Xen Harvey of Fairmount. Memorial services were held during the hour of the funeral at Quaker Haven, where the ministers' short course was in session. Burial was at Park cemetery at Fairmount, Indiana.

WELKER—George J. Welker, on August 6, at his home in Isabel, Kansas, aged seventy-three years. He was first called to serve a Friends Church in 1911, and spent many years in Friends churches in Kansas, Oklahoma and North Carolina. One five year period he spent at Archdale and Springfield, North Carolina, as their first pastor. Later he joined the Methodist church and served it for 27 years. He began his work while in his teens, and retired two years ago because of ill health. Surviving is his wife, Ethel B. Welker.

WILTSE—Iola Comer Wiltse, on July 31, at Kokomo, Indiana, after an illness of about one year, aged eighty-three. She was born in Howard County, the daughter of William and Julia Ratcliff Comer. She was a member of the Union Street Friends Meeting in Kokomo. She was the widow of Theodore C. Wiltse, who died December 31, 1928. Surviving are a son, Ward Wiltse of Kokomo; a sister, Mrs. Paul Faulkner of Kokomo; two grandchildren; and six great-grandchildren. Funeral services were held with Norman Young officiating. Interment was in the Albright cemetery.

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LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone 77-2112.

Albuquerque, New Mexico—Friends Church, 341 Dallas N.E. Bible School, 9:45 a.m. Worship Services, 11:00 a.m. and 7:30 p.m. Hubert Nicholson, Minister. Phone 5-2007.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone Atlantic 435-11.

Anderson, Indiana—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California—Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11 o'clock; Bible Study, 6:00. John Spittler, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry).

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m. Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

Chicago, Illinois—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street, Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Phone BUTterfield 8-3066.

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.). Office phone: UN 0739. Meetings for Worship each Sunday at 11:00 a.m.; First-day School at 9:45 a.m. Clerk: Victor H. Ewald, 6 Gambier Circle; phone JA 3910. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; phone MU 6528.

Citrus Heights, California—Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m.; Worship 11 a.m. and 7:30 p.m.; C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

Denver, Colorado—Friends Meeting, 4100 Shoshone Street. Church School 9:45 a.m.; Worship 11 a.m. and 7:30 p.m.; Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, unprogrammed meeting, 8:30 a.m.; Church School, 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister, Phone 62-6221.

Detroit, Michigan—First Friends, 9640 Sorrento. S.S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed. Meeting for worship 9:45 a.m. each First Day in Room 2, 616 W. Hancock, Detroit. Visitors phone Townsend 5-4036.

Gainesville, Florida—Meeting for meditation and worship each First-day at 11:00 a.m. in Room 218, Florida Union Building on the University campus.

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina—Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana—First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church, 10:45. Herbert Huffman, Minister; Geraldine H. Moorman, Assistant Minister.

Jacksonville, Florida—Meeting for worship every Sunday, 10:45 a.m. in the Y.W.C.A. Clerk, J. William Greenleaf.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 6 p.m. at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School, 9:30 a.m. Worship Service, 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Harold Mickelson, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship 7:00 p.m.; Verl D. Lindley, Minister, Richmond 70716.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m. Meeting for Worship at 11:00 a.m. Richard P. Newby, minister, 4421 Abbott Avenue, So. Phone WH 9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at Presbyterian College, 3485 McTavish Street.

Mooreville, Indiana—Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday, 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

New Bedford, Massachusetts—Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

Newberg, Oregon—Friends Church, College St., at 3rd, phone 381. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 221 East 15th Street, New York City, from October 4 through May 2 each Sunday at 11 a.m.

Orlando, Florida—Meeting for worship at Sorosis House, 108 Liberty St., First-days at 11:00 a.m. Monthly Meeting 10:00 a.m. first First-days.

Pasadena, California—First Friends Church; 2540 E. Orange Grove Avenue. 9:45 a.m., Church School; 11:00 a.m., Meeting for Worship. Phone Sy 63372, Stuart Innerst, Pastor.

Phoenix, Arizona—Meeting for Worship at 4050 North 2nd Street each Sunday at 11:00 a.m.; Grant Fraser, Clerk.

Portland, Oregon—First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m. Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Charles A. Beals, Minister, Phone FIlmore 3107.

Raleigh, North Carolina—The United Church; Congregational Christian, Society of Friends, Corner Dawson and Hillsboro Streets. William L. Parker, Minister. Worship Hour, 11:00 a.m. Sunday. Friends welcome.

Richmond, Virginia—Friends Meeting, 2702 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, Robert C. Clark.

Scarsdale, New York—United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

Seattle, Washington—University Friends Meeting, 3959 15th Ave. N. E. Phone Evergreen 2949. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington—Friends Memorial, E. 80th St. and 24th Ave., N.E. Bible School 9:45; Worship 11:00 a.m. and 7:30 p.m. Take "22" Roosevelt 80th St. bus. L. Merle Green, minister, PI 7307.

Shrewsbury, New Jersey—Meeting for worship, 11 a.m.; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter, 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-197-J.

South Glens Falls, N. Y.—Friends Meeting, 27 Saratoga Ave.; Worship, 10 a.m.; Study, 11 a.m.; Herbert D. Pettengill, Jr., Minister.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First-day School at 11 a.m.

Tucson, Arizona—Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write Thomas McCleneghan, 223 N. Mountain Ave. Phone 25960.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 11:00 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar O. Marshburn, Clerk; Robert E. Cope, Minister. Phone 43-467.

Wichita, Kansas—University Friends, University Ave., at Glenn. Church School, 9:45 a.m. Worship 11 a.m., 7:30 p.m. Youth Groups, 6:30 p.m. Prayer, Wednesday, 7:30 p.m. Harold Walker, Minister. Dial 2-3373.

Worcester, Massachusetts—Worcester Friends Meeting, 19 Oxford Street. Sunday School 10:00 a.m.; Meeting for Worship 11:00 a.m. Pastor, Mark Rouch, 19 Oxford St., Tel. 68711.

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